WESTERN LUMINARY.

"TO DO GOOD, AND TO COMMUNICATE, FORGET NOT."

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TERMS OF THE

WESTERN LUMINARY.

THOMAS T. SKILLMAN,

PRINTER, EDITOR AND PROPRIETOR.

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From the Philadelphian.

AMERICAN SUNDAY SCHOOL UNION.

The Second Anniversary of this noble institution was celebrated on Tuesday evening last, in the First Presbyterian Church in Washington Square

ALEXANDER HENRY, Esq. *President* of the Society, took the chair at half past 7 o'clock P M. and the throne of grace was addressed by the Rev JAMES LOWRIE, D. D. of the Presbyterian Church, of Washington city.

Brief View of the Society's Publications, Missions, &c. &c.

Of the American Sunday School Magazine 1500 copies have been issued during the past year.

The title of "the Teachers Offering" has been changed to "Youth's Friend"—This little publication was commenced in January, 1825 with an edition of 3000 and less than 50 subscribers. In August of the same year, the edition was increased to 5000 and the back numbers reprinted. In April of the present year the edition was increased to 7000, and since that time to 10,000—2000 copies are taken in the city alone.

Besides periodical works, the following books have been published by the board during the past year—201,500 Reward Books. 46000 Tracts—5296 decalogues—14000 Catechisms—9000 spelling books—46000 tickets—18500 Hymn Books—2000 Appendix to do.—1000 Alphabetical cards.—6000 Catalogues—4000 Adult Spelling books—2250 primers—3000 copies of the first annual report, and 27807 other publications, amounting in all to 904043.

More than 300 premiums and other books have been received from the London Sunday School Union.

The Society's stereotype plates have increased in number from 1000 pages to 3181. The Depositories have increased in number from 7 to 47 during the past year.

Since the last Anniversary a Committee of Missions has been organized by the board, and 31 Missionaries have been employed by the Society; and it has been resolved that all monies paid over by Societies when becoming Auxiliaries to this Society shall be appropriated to the Missionary fund.

The following is a brief view of the State of the Schools in connexion with the National Union.

MAINE.

In this State since the last Anniversary, a State Union has been formed at Portland. On account of recent organizations the actual state of the schools is not precisely known, but by estimation there are about 100 schools, 1300 teachers and 6000 scholars in the State A Depository has been established at Portland during the past year.

NEW HAMPSHIRE.

Sabbath schools have greatly increased during the past year in this state. From actual returns it appears that there are 66 schools, 490 teachers and 5000 scholars; but from more recent information, there are not less than 132 schools, 1400 teachers, and 8000 scholars.

VERMONT.

The State Union in Vermont embraces by estimation 80 schools, 400 teachers

and 4800 scholars. One of the Missionaries of the National Sunday School Union has formed during the past year 10 Auxiliaries, having in their connexion 25 schools, 138 teachers and 923 scholars. Total in the State—85 schools, 532 teachers and 5723 scholars.

MASSACHUSETTS.

On the evening of this Society's last anniversary a State Union at Boston Auxiliary to this was formed.—They report 81 schools, 835 teachers and 6078 scholars.—The managers of the Union have in their employ there, active agents engaged in the establishment of Sabbath Schools and Auxiliaries throughout the State.

RHODE-ISLAND.

The 2 Societies reported last year as auxiliaries are now embraced in a State Union, organized at Providence in July last. The returns are imperfect, but by estimation there are in the State 23 schools, 280 teachers and 1700 scholars.

CONNECTICUT.

In this state there are 54 schools, 1241 teachers and 7083 scholars.

NEW-YORK.

Fourteen Auxiliaries have been formed during the past year; among the most important of them is the Western Sunday School Union, in connexion with which 50 teachers and 200 scholars have made a public profession during the past year. The Female Union of the city of New-York has 35 schools, 408 teachers and 2642 scholars. Of these 23 teachers and 88 scholars have made a public profession of religion during the past year, making a total of 593 teachers and scholars, who have made such public profession since its formation in 1816. The male union in the city of New York has 60 schools, 774 teachers and 5000 scholars. During the past year 46 teachers and 13 scholars, have made a public profession of their religion, which, added to those before reported, make a total of 413 scholars and teachers. In the State are 22 auxiliaries, 341 schools, 3295 teachers and 22811 scholars. There are besides several Sunday school libraries, containing 415 volumes. During the year past 1 8 teachers and 319 scholars have made a public profession of the Christian faith.

NEW-JERSEY.

In this State there are 47 auxiliaries, embracing 293 schools, 2025 teachers, 13710 scholars, 117 teachers and 44 scholars have professed religion during the past year. It is worthy of remark that the last revival in Newark commenced in a Sabbath school concert of prayer.

PENNSYLVANIA.

At the last anniversary 170 auxiliaries were reported in the State. 19 new ones have been added making in all now 183. These auxiliaries exclusive of those in this city, have under their care 468 scholars, 3628 teachers and 25167 scholars.

In the city of Philadelphia are 89 schools, 1216 teachers, and 1142 scholars. The increase of scholars within the last two years in the city has been more than 4000. In the whole State there are 557 schools, 4843 teachers and 36399 scholars.

MARYLAND.

In this State there are 45 schools, 461 teachers, and 3158 scholars. 19 teachers and 10 scholars have professed religion during the past year.

DELAWARE.

In Delaware there are 27 schools, 187 teachers and 1641 scholars. 11 teachers and 27 scholars have made a public profession of their faith during the past year.

VIRGINIA.

In this State there are 6 new auxiliaries, 56 schools, 605 teachers and 4588 scholars.

NORTH CAROLINA.

In this State there are 46 schools, 852 teachers and 2648 scholars.

SOUTH-CAROLINA.

The number of Schools in this State is 29, teachers 279, scholars 1925.

A depository has been established at Augusta, which is conducted with spirit.

GEORGIA.

In Georgia are 33 schools, 254 teachers and 1980 scholars.

ALABAMA.

Alabama has 4 schools, 39 teachers and 352 scholars. A depository has been established at Mobile.

MISSISSIPPI

Has 3 schools, 24 teachers and 172 scholars.

LOUISIANA

Has 1 auxiliary, 1 school, 5 teachers, 50 scholars.

TENNESSEE

Has 1 auxiliary, 3 schools, 35 teachers and 261 scholars.

In KENTUCKY

Are 8 schools, 82 teachers and 731 scholars. A depository has been established at Louisville.

In OHIO

Are 60 schools, 339 teachers and 2929 scholars. Depositories have been established at Cincinnati and Warren.

From INDIANA

The returns are so imperfect that nothing certain can be stated.

MISSOURI & ILLINOIS

Have 106 schools, 472 teachers and 3697 scholars. 71 teachers and scholars have professed religion during the past year.

In ARKANSAS

Is one auxiliary connected with the Indian Mission at Dwight.

In the Territory of FLORIDA

There is one auxiliary, from which no report has been received.

In the Territory of MICHIGAN

Are one auxiliary, 2 schools, 29 teachers, and 280 scholars.

In the District of COLUMBIA

Are 22 schools, 295 teachers and 2552 scholars.

GENERAL VIEW.

In connexion with the Society there are 400 Auxiliaries, 2131 Schools, 19298 Teachers, 135074 Scholars. Since the last Anniversary 468 Teachers and 532 Scholars have become hopefully pious which including the estimated number at the first Anniversary make in all 4000 who have professed religion. The increase of Sabbath Scholars during the past year is 42377.—Estimating the number of Sabbath Scholars not connected with this Union at 44296 there are in the United States about 180000 Sabbath Scholars under the influence and operation of this scheme of rel gious instruction.

The number of Sabbath Scholars in the world, exclusive of the United States, was estimated at 857 905 at the last Anniversary. Great Britain and Ireland since report an increase of 194 Schools 671 Teachers and 25722 Scholars. The grand total of Sabbath Scholars in the world is about 1080000. This number is only the 1050th part of those who should be subject to the salutary influence of Sabbath School instruction.

HORRIBLE SUTTEE.

The following account of a horrible Suttee which took place at Santipore about the last of December, is given in an extract of a letter from a person proceeding to the upper Provinces. The editor of the Hurkaru says the account surpasses the generality of those disgraceful exhibitions in circumstances of barbarity.—*Salem Gazette.*

"As I had availed myself of the night tide, I was at Chinsurah on Thursday morning, and on Friday before dawn I passed Sooksagur. On the evening of the same day. I reached Santipore, where I beheld a sight I had long desired to see, but a more horrible one I never witnessed. It was an immolation of a human creature in the prime of life, with health and youth blooming in the countenance; I reached the spot only in time to see the fire lit for the moment my boat was seen veering to the shore, the cowardly instigators hurried the woman away to the pile. In the act, however, of leading her to the place, I saw from the boat, that she was hardly able to move. Two persons supported her by the arms, but before I got on shore, she was laid beside the corpse of her husband, and the fire had been applied. When she began to feel the flames, I saw her attempting with her hands to throw off the wood they had piled over her, but this seemed to have been a signal with the inhuman wretches that surrounded her to heap more fuel upon her, and they shouted so loud, crying "Hurree Bol" as to drown any shriek, however loud she might have strength enough to make. I was too much shocked to stay, but before I had receded ten paces, I was told that the unfortunate victim had escaped. I returned to the scene and beheld a sight that made me shudder, and the recollection of which sends a thrill of horror yet through my body. The unfortunate woman had only succeeded in extricating herself from the wood and rolling down the pile; for the struggle and heat had nearly deprived her of life. She lay gasping for breath, her face and body exhibiting the most revolting spectacle imaginable. The respite, however was of short duration, she was almost immediately shoved back by bamboo poles; and logs after logs were heaped upon her afresh. The ruffians that did this, I could have swept away into the

fire in the place of the woman, and I felt indignation enough (had I possessed the power) to doom every individual of the party to an hour's seat upon her coals.—Hard hearted wretches, that could thus stand and see the most helpless of the human race roasted to death! It well accords with the dastardly spirit of the Bengalese. Could I command the means, I would certainly try a prosecution against those who assisted either in helping to destroy the unfortunate victim or in preventing her escape."

EXTRAVAGANCE IN DRESS.

Mr. Editor—As this subject has been before the public, *I* should like to state my views upon it. I would ask a few questions, and leave it to your readers to solve them.

Are we *proprietors*, or only *stewards*, of the silver and gold, and all the mercies and blessings we enjoy? If we are only stewards, must we not give a strict account, by and by, of the talents committed to our care? And if it is God's property, have we a right to squander it in any way that fancy, or the love of popularity may dictate? Suppose I am to purchase a garment: Here is one for 5 dollars, as good in every respect, as another for 9; and the only difference is, the latter is more fashionable. Now what *good* reason can be given why I should give the 4 dollars merely for the sake of fashion? Suppose here are two professors of religion of equal property; one is the dupe of fashion, and always chooses the 9 dollar garment, and thus goes to the extent of his income; the other chooses a 5 dollar garment, and gives the other 4 dollars to support the gospel either at home or abroad. Now both of these men are stewards of the gifts of God, and which of the two can the eye of Omniscience behold with the greatest degree of complacency? Which of the two characters is most valuable in society? Which of the two characters would you rather possess on a dying bed, and at the judgment seat of Christ? How will fine dress appear at the moment when you are stripped of it forever! Suppose that by economy in dress, you are enabled to throw a sum of money into the treasury of the Lord; and that is made a means of the conversion of one soul; will not this be an additional gem in your crown of glory, and a source of happiness which otherwise you would not have known! Would you then regret that you had in this way, even rendered yourself contemptible in the eyes of fashion?

But we are told that unless we conform to the fashions of the world, we shall lose our influence. What then? Shall we compromise with the enemies of God, or do evil that good may come? For my part I confess I believe that influence obtained in this way, is seldom used to any good purpose.

I will just name a few of the evils resulting from extravagance in dress.—1st. It hinders the spread of the gospel abroad; and prevents its establishment in some destitute places. Were it not that so much is sacrificed in this way, people would be more able and willing to support the gospel. They are so afraid of falling behind the multitue in point of fashion, that they endure hardships, and make sacrifices, that they would not consent to make in order to support the gospel. 2d. It hinders its good effects. Only let the love of fine dress gain the ascendancy, and you hear little else from such persons upon the Lord's day but observations upon dress, &c., to the entire exclusion of every thing sacred.—3. It creates an envious spirit, and destroys much of that love and harmony among neighbors which are the foundation of social happiness. This needs no other proof than observation.—4th. It pours contempt upon the poor, makes them discontented, and renders them, in some degree, unhappy.—5th. It keeps many from the house of God.—While the current of fashion is so strong, and so many are carried away by it, the poor man is ashamed to appear upon the Sabbath in his coarse attire. These are only a few of the many evils that might be mentioned as flowing from the same source; and in view of all this, must we not conclude that the professor of religion who is willing to obtain influence and popularity by countenancing evils like these, has a hard unfeeling heart; and has forgotten the exhortation, "Use this world as not abusing it."—*Christian Mirror.*

A HOLY LIFE.

It is to be feared that few are disposed to give that serious regard to the little duties and circumstances of life, which their important bearing on the character demands. Often have I been pained, to see

a Christian, zealous, liberal and conscientious in public life, not set the same edifying example in private, nor sufficiently watch against temptations to petty slander, peevishness and indolence. His worldly acquaintance will judge him by these trivial events; and for his inconsistency he must listen to the taunting sneer, "What do ye more than others!" and see them draw, from his conduct, motives for their own neglect of religion. Thus will the young convert judge him: and how must the conscience of this inexperienced pilgrim be wounded, and the shades of discouragement thrown around his Christian path, by the wanderings of his brother. By this rule, will the Saviour himself pronounce sentence on his character; for in that solemn, prophetic history which he has left us of the proceedings of his tribunal on the judgment day, we do not find that those on the left hand receive their dreadful doom because they had openly profaned his name, or given themselves up to outrageous wickedness, but merely for *neglecting* those wants of mankind, which every day brought opportunities of supplying. Neither were the righteous welcomed to the abodes of bliss, because their zeal had incurred the sufferings of martyrdom, or had prompted to the sacrifice of life, or fortune, or ease, for religion; but because they had conscientiously performed those little acts of kindness and charity which their fellow men needed; had gone around in humble obscurity to sooth the pangs of sickness, poverty, and misfortune.

On the other hand, how lovely that character in which religion regulates the whole life, and descends to the minutest actions. What a fine imitation of our Saviour's life! What a beautiful exemplification of the precepts of our religion! If any thing can send home to the heart of the worldly man a conviction of his folly, it is this living, present reproof, a holy life. This godlike superiority will portray in burning characters the guilt of sin and the value of Christian principle.—Such a one is the fountain of encouragement and rejoicing to his fellow Christians. Even the angels of heaven, at the sight, must tune their harps to a loftier note of praise to the Redeemer, and receive in triumph this noble trophy of renewing grace. The Saviour himself clothed in the glories of Divinity, shall be his friend in life and grant him at last a more abundant entrance into his kingdom of everlasting happiness and rest.

EFFECTUAL CONVERSION.

Archbishop Leighton, speaking of conversion, in his commentary on 1 Peter iv 2, says—"Half a reformation in a Christian turns to his prejudice; it is only best to be thoroughly reformed; not to live one half to himself and the world, and as it were, half to God; which in reality cannot be. The only way is to have all sacrificed together; and to live to no lust; but altogether, and only to God. Thus it must be. There is no monster in the new creation, nor half new creature: *Either all, or none at all!*"

"TAKE NO THOUGHT FOR THE MORROW."

When you behold one of the choristers of Heaven sitting upon a naked bush, amidst the darkness and desolation of winter, might you not address it in some such manner as the following?—Sweet bird, how cheerfully dost thou sit and sing; and yet knowest not where thou art, nor where thou shalt make thy next meal; and at night, must shroud thyself in this bush for a lodging, while the winds shall howl through it, and thy feathers shall be wet with the rain, or covered with the snow! How ought I to blush, who see before me such liberal provisions of my God, and find myself sitting warm under my own roof, yet am ready to droop through distrust and unthankfulness. Had I so little certainty of my support and shelter, how anxious and heartless should I be! How little disposed to make music for thee or for myself! Surely thou camest not hither without a Providence; God sent thee not so much to delight as to shame me out of my sullen unbelief, who, under far more apparent means of maintenance and protection, am less cheerful and confident. Reason and faith, alas! have not done for me, what mere instinct does for thee; and want of foresight makes thee more merry, if not more happy, than the foresight of better things maketh me Certainly, thy providence, O God, is not impaired by those superior powers thou hast given me; let not my greater helps hinder me from possessing a holy security, and comfortable reliance on

thee. I never knew an earthly father take care of his fowls and neglect his children; and shall I suspect this of my Heavenly Father?—*Bishop Hall.*

PUNCTUALITY.

METHOD, as Mrs. More says, is the very hinge of business; and there is no method without PUNCTUALITY. Punctuality is important, because it subserves the peace and good temper of a family: the want of it not only infringes on necessary duty, but sometimes excludes this duty. Punctuality is important as it gains time: it is like packing things in a box: a good packer will get in half as much more as a bad one. The calmness of mind which it produces, is another advantage of punctuality: a disorderly man is always in a hurry: he has no time to speak with you, because he is going elsewhere: and, when he gets there, he is too late for his business, or he must hurry away to another before he can finish it.—It was a wise maxim of the Duke of Newcastle—"I do one thing at a time."—Punctuality gives weight to character.—"Such a man has made an appointment: then I know he will keep it." And this generates punctuality in you: for, like other virtues, it propagates itself: servants and children must be punctual, where their leader is so. Appointments, indeed, become debts. I owe you punctuality, if I have made an appointment with you; and have no right to throw away your time, if I do my own.

PORTRAIT OF PLEASURE.

Pleasure is a beautiful harlot sitting on her chariot, whose four wheels are Pride, Gluttony, Lust and Idleness: the two horses are Prosperity and Abundance; the two drivers are Idleness and Security; her attendants and followers are Guilt, Grief late Repentance (if any) and oft Death and Ruin; many great men, many strong men, many rich men, many hopeful men, and many young men, have come to their end by her, but never have enjoyed full content by means of her.

HAPPINESS.

It is not what we possess which makes us happy, but what we enjoy; it is not what we have not that gives us pain, but what we desire. How many things may there be wanting to the greatest prince! To sleep in health, and wake in plenty; to live in the esteem and affections of every one; what can be wanting to render such a state happy? Why, *contentment*. No wonder then, so many are miserable.

The most perfect happiness resides oftener with *simplicity* than with *splendour*. The reply of a French peasant to a young nobleman, who solicited her to leave her rustic state, and accompany him to Paris, was exceedingly just. "Ah! my lord, (said she) the farther we remove from *ourselves*, the farther we are removed from happiness."

From the Missourian.

THE WORM.

——"Outvenoms all the worms of Nile."
Shakespeare.

Who has not heard of the Rattlesnake or Copper head! An unexpected sight of either of these reptiles will make even the lords of creation recoil; but there is a species of worm found in various parts of this state, which conveys a poison of a nature so deadly, that compared with it, even the venom of the rattle-snake is harmless.

To guard our readers against this foe of human kind, is the object of this communication.

This worm varies much in size. It is frequently an inch through, but as it its rarely seen, except when coiled, its length can hardly be conjectured. It is of a dull lead colour, and generally lives near a spring or small stream of water, and bites the unfortunate people who are in the habit of going there to drink. The brute creation it never molests. They avoid it with the same instinct that teaches the animals of Peru to shun the deadly Coya.

Several of these reptiles have long infested our settlements, to the misery and destruction of many of our fellow citizens. I have, therefore, had frequent opportunities of being the met-

ancholy spectator of the effects produced by the subtle poison which this worm infuses.

The symptoms of its bite are terrible. The eyes of the patient become red and fiery, his tongue swells to an immoderate size and obstructs his utterance, and delirium of the most horrid character quickly follows. Sometimes, in his madness, he attempts the destruction of his nearest friends. If the sufferer has a family, his weeping wife and helpless infants are not unfrequently the objects of his frantic fury—in a word, he exhibits to the life, all the destable passions that rankle in the bosom of a savage, and such is the spell in which his senses are locked, that no sooner has the unhappy patient recovered from the paroxysm of insanity, occasioned by the bite, than he seeks out the destroyer for the sole purpose of being bitten again.

I have seen a good old father, his locks as white as snow, his steps slow and trembling, beg in vain of his son to quit the lurking place of the worm. My heart bled when he turned away, for I knew the fond hope that his son would be the "staff of his declining years," had supported him through many a sorrow.

Youths of Missouri, would you know the name of this reptile? It is called the *Worm of the Still.*

RURAL TASTE.

From "Observations of an American in England," published in the Christian Spectator.

In reading the books of our travellers in England, nothing delights me more than their descriptions of an English cottage. Similar specimens, it is true, are to be met with in our own country; they are many, and multiplying, it is hoped, yet there is much reason to regret that they bear so small a proportion to the habitations of a different aspect. An American farmer is generally more intent on *acquiring* land, than desirous of cultivating what he already possesses. Let him be adding field to field, and he is satisfied; give him the privilege of calling them his own, and he is content to pay taxes on some hundreds of lean acres which yield him no profit.

I regard the man who surrounds his dwelling with objects of rural taste, or who even plants a single shade-tree by the road side, as a *public benefactor;* not merely because he adds something to the general beauty of the country, and to the pleasure of those who travel through it, but because, also, he contributes something to the refinement of the general mind;—he improves the taste, especially of his own family and neighbourhood. There is a power in scenes of rural beauty, to affect our social and moral feelings. A fondness for these scenes is seldom found with coarseness of sentiment and rudeness of manners. One may judge with confidence, of the taste and intelligence of a family by the external air of their dwelling. In my excursions in the country, if I pass a habitation, however spacious, standing naked to the sun, with nothing ornamental, nothing inviting, around it, I cannot help saying to myself, however abundant may be the slovenly possessions of its owner, there is no refinement in that house; these is no delicate and kindly interchange of sentiment among its inmates, and if ever they are sociable, their sociableness consists in rude and fitful loquacity. Their *books* are few, and those ill-chosen and unread. But if I notice a dwelling, however humble, which is apparently as snug as its owner has means to make it, displaying neatness and taste in its fences, and shades, and shrubbery, and flower-pots at the windows,—I feel assured that this is the abode of refinement; this is the home of quiet and rational enjoyment, of intelligent and kindly intercourse.

WESTERN LUMINARY.

Two Dollars per annum, in advance.

LEXINGTON:
FRIDAY, JUNE 23, 1826.

We have published two numbers of the Western Luminary this week, in order that we might complete the 2nd volume with this month. No. 52, we intend to issue on Wednesday next; and the first No. of volume 3d, on the 1st Wednesday of July, in an improved form. See notice on the last page of this paper.

For the Western Luminary.

AN ADDRESS TO GOSPEL MINISTERS.

I sincerely congratulate you, my dear friends, on the success, which, in so many instances, attends your labours in the Lord's vineyard. Blessed are the feet that carry the glorious light of the Gospel into the benighted corners of our land, where the Sun of righteousness before seemed to shine but dimly through the clouds of vice and iniquity with which its influences had been surrounded. Blessed are the lips that preach the glad tidings of salvation to the poor. With pleasure and thankfulness I have witnessed your crowded congregations, and your active zeal. Many, I doubt not, under your ministry, have been born again, are now fighting the good fight of Faith, and will be your crown of joy and rejoicing in the great day.

But amidst all the splendid professions of the present day, have you not observed and lamented a superficial religion, that promises but little real or solid effect; a religion that leaves the heart unsanctified, the passions unsubdued, and the life unrenewed.

We hear much of convictions for sin; but let us trace these convictions to their source, and follow them in their effects. In many instances they are the alarms of terror, which, like the transient blaze, soon vanish, rather than the "godly sorrow that worketh repentance unto life." Too often they fall short of that new birth which is represented by "putting off the old man and putting on the new." Sin, though called by every term that is vile, is not mortified; the easily besetting sin is still predominant: and the self-denying duties of the Gospel are still neglected.

In other instances, these convictions are as suddenly changed into the joys of assurance; doubts and fears are dismissed, and the absolute and unconditional promises of the gospel, are the only food that is relished. While many thus boast of being carried out of themselves, Satan is spreading his snares within, pride is growing, corruption is gaining strength, the christian armour is laid aside, or not used with effect, the heart is not guarded, prayer and watchfulness are not kept up, duties are neglected; and while they think themselves walking in the light, their spiritual life is going to decay; they grow in assurance, but not in grace. In many, this unhappy delusion lasts too long, and, like a false light, leads the unwary traveller astray. All is inviting; the valley of humiliation is soon passed; no self-denying duties occasion terror. The crown is held out, but the cross is kept back. With this easy religion, many join the number of gospel professors. While the gospel offers wine and milk, without money and without price, they are ready to come at its call. But when it says, "Take my yoke upon *you*," they turn a deaf ear to its commands, and "go away sorrowful." While they glory in Christ as saving the vilest of sinners, they *forget*, or *seem to forget*, that no unsanctified soul can be a subject of his kingdom.

Can we wonder if, in other instances, the sudden transports of light and joy are as suddenly followed by darkness and gloom. This sad change is immediately attributed tothe absolute will of him 'who doeth all things after the counsel of his own will;' or to the great enemy of souls, who is permitted to practice his arts upon the minds of believers.

At such times, instead of searching and examining every corner of the heart, for that secret iniquity that separates between God and the soul, every page in the Bible is turned over, that the eye may be directed to some word of comfort, that may operate as a charm to dispel the gloom.

Have you not observed a dangerous enthusiasm, that mistakes a heated imagination, and agitated nerves, for Divine influence and the work of the Spirit; an enthusiasm by which the blessed Jesus is wounded in the house of his friends, by which his holy Spirit is grieved, that divine Spirit that can be traced by his fruits and effects, and who will not dwell in the careless and negligent soul.

In consequence of this superficial religion, do you not observe a sad deficiency in the characters of gospel professors, in their closets! in their families!! in the world!!! Oh! what is become of that noble spirit, which animated the christians of the first age, of whom so many things are said in the Acts of the Apostles! Where is that heavenly mindedness, that self-denial, that mutual love, that distinguished them from the world! Where is that "Charity that suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things!" Where is that scrupulous fear of sin, that shunneth even the appearance of evil, that keeps a strict guard over every avenue of the soul. How rare now are bright examples of unaffected holiness! How many who say, Lord, Lord, do not the things he has commanded them; but cause the enemies of the gospel to blaspheme by their unsteady walk and conversation in the world.

Have I drawn the picture of some gospel professors too strong! Do you not join in lamenting this superficial religion! Would you not rejoice in the revival of that primitive piety, which, while it receives the gospel promises, puts on, and glories in, the gospel yoke!

Will you then, my friends, permit me to inquire with you, what are the most likely means, with the divine blessing, to revive this primitive piety.

I have frequently thought, that a more scriptural strain of preaching would be likely to have this happy effect; would produce a more solid profession, more humble believers, more *Bible* christians.

In the conversion of a sinner, you justly begin with conviction of sin. But, my friends, are you not too easily satisfied with the strong language of terror, with convictions, that in many sad instances fall short of conversion, of that great and regenerating change, "that creates the soul anew in Christ Jesus" of that "repentance which is unto life!" Do you endeavour to lead the sinner to those secret chambers of iniquity, where no eye but God's can penetrate, where secret faults lie concealed, where the seeds of iniquity are preparing to bring forth fruit unto death! Convinced that such an intimate heart searching view of his depraved nature is not to be obtained by a superficial review do you urge him to much self-examination, to prove himself diligently by the word of God. In those secret retirements, he would find out the deceitfulness of his heart, those lusts that war against his soul, and require to be mortified. He would find out that easily besetting sin which calls for his watchfulness.

He would be more aware of the devices of his spiritual enemies, and more carefully watch against temptation. He would feel more need of the christian armour, of watchfulness and prayer. He would feel his need of "the washing of regeneration and renewing of the Holy Ghost" He would feel his need of a better righteousness than his own, and of that blood which cleanseth from all sin.

From a foundation thus laid in a thorough conversion of heart to God, might we not expect a firmer superstructure of piety and holiness?

Permit me further to inquire, whether, in the general course of your preaching, you do not too much keep back those self-denying duties that are so strongly enforced by the Gospel?

As followers of the Lamb, as soldiers of the Cross, are we not called out to a dangerous and painful warfare with flesh and blood, with inbred corruptions: to pluck out right eyes; to cut off right hands; to crucify the old man with his affections and lusts.

This is a subject, my respected friends, that calls loudly for your attention. Many of your professing hearers seem to know little of this spiritual warfare; they talk much of the great enemy of souls, but they seem unacquainted with the devices with which he ensnares them.

To him they attribute all their doubts of salvation: these are the only weapons of the adversary they seem to fear, and

they seek for assurance as the only shield against his fiery darts. When he attacks them with heart sins, they are not aware of his designs. When he makes war upon them with fleshly lusts, they are not prepared for his assaults, and too often fall. Or, finding the contest difficult, they leave off striving, and sit down with the fatal conclusion, that grace will do all, and thus, "continue in sin, that grace may abound." Many thus walk, of whom we may say weeping, "that they are the enemies of the Cross of Christ."

Oh! that upon this subject, you would cry aloud, and spare not: that you would shew God's professing people their transgressions; and the house of Israel their sins! Cry aloud against that hypocrisy, that says Lord! Lord!! yet doth not the things that he commandeth; against that insincerity that spares some beloved sin.

Be not content to hear your people take the gospel upon their lips; be not content till you see it shine in their lives, regulating their tempers, subduing their corruptions, and sanctifying them in soul, body, and spirit. Rest not, till you see "Christ formed in them," in all holy dispositions, in all the graces of the christian temper.

Let them hear much of heart religion. For want of this, vital godliness decays, closets are neglected, the spirit of prayer is departing, secret sins are not discerned, duties are neglected, and many have a name only to live, while they are dead.

You will, I am sure, excuse the liberty I have taken with you. I write under the strongest impressions of the importance of the subject, under a painful feeling of that superficial profession, that neglect of gospel holiness, which at the present day, disgraces the religion of Jesus.

Oh! I entreat you, be not diffident in preaching the whole gospel, in all its sanctifying influences, as well as its saving love. You may be reproached for it as legal. Some will say, "this is a hard saying, who can hear it." And many who cannot give up their evil passions, and corrupt affections, may depart, and walk no more with you. But none of these things will move the faithful ambassadors of Jesus. While they declare faithfully his counsel, while they keep close to him, and his gospel, they have nothing to fear. So long as you are his zealous and faithful labourers, you have much to hope. His blessed assurance is, Lo! I am with you always! That you, after being made the honoured instruments of turning many to righteousness here, may be received by your divine Lord and Redeemer to shine forever in his kingdom above, is the ardent prayer of an unworthy brother in the hope of the Gospel.

Woodford, J———s.

OTAHEITE.

Every day furnishes additional evidence of the astonishing progress of Christianity and its atterdant blessings in the South Sea Islands. Equal encouragement to missionary effort has never, within our knowledge, elsewhere been met with.—To the many exhibitions heretofore offered in confirmation of these opinions, we now add a quotation from a letdated at Hidia, Otaheite, in September last —*N. Y. Rel. Chron.*

Before we came here, the natives of the other parts of the island frequently said, "If you go to Hidia you will not be safe, especially at night." Since we came hither, however, two stern chiefs, who were very tenacious of their ancient rights, and who headed the party called *tutae auri*, have come to us to have their names written down as candidates for baptism; and when they came the neighbourhood were struck with astonishment. The number of adults who have offered themselves for baptism is 247, of whom I have baptised 139. Our church consists of 69 members, 40 of whom were received into communion at other stations. The attendance of the people on the Sabbath-day is good.—Nearly all inhabiting a space of 20 miles (viz. 10 miles on each side of the station) attend in numbers between 500 and 600. A spacious chapel is building; it is plastered and nearly floored, but not seated. The school is increased from 100 to nearly 200. In the adult school, which assembles every morning excepting Saturday, from

200 to 300 attend. I am a going on with my Taheitan Dictionary, and I have begun the translation of the Prophecy of Hosea.

LAHAINA.

There is not probably on the face of the earth, a spot possessing greater interest than Lahaina, and its vicinity. The whole group of islands, in one of which this highly favoured settlement is found, present indeed a phenomenon in religious history. It is needless here to repeat the well known facts which maintain this assertion, but each succeeding narrative which reaches us adds to the evidence.

A letter from Mr. Richards to the Cor. Sec. of the Am. board of missions, is published in the June number of the Missionary Herald, by which we learn that the prosperity of the mission at Lahaina remained unabated in August; and that the spirit of inquiry was earnest and extensive in the islands of its vicinity

The number of schools at L. at the time of writing, was nineteen, containing nearly 400 scholars; and not less than *eight hundred* were under instruction in the whole island. "Many districts," says Mr. Richards, "are still left entirely without instruction, and from them I am constantly receiving applications, and even entreaties, that they may not be any longer neglected; but want of teachers, and want of books, both forbid my complying with their solicitations."

Mr. Richards mentions that six churches are now building on the island of Maui. One new one has just been completed at Lahaina. It is ninety feet long, twenty four wide, and a little higher than a one story house in America. As a proof of the zeal and spirit exhibited by the natives in its erection, he states, that the boards used in building it, were brought *twenty five miles on men's backs*. The floor is covered with pebbles and spread over with mats. Mr. Richards estimates the cost of this building according to the time and number of hands employed; and mentions that, allowing every man 75 cents a day, the whole cost will exceed ten thousand dollars.

The church was completed so far as to be occupied as a place of worship on the first week in July last; and on the second Sabbath in that month, it was solemnly dedicated to the worship of Almighty God.

Mr. Richards says,

"From that time, the church has, every Sabbath, been completely filled, and usually some have gone away that could not get admittance. I have never seen enlightened audiences more attentive.

"While we see so much interest in the preaching of the word, we have no reason to fear that our labours are in vain. Indeed, there is not a day passes, but what we see evidence that the Lord is here.

"Blessed indeed, is Lahaina," are words often on the lips of the natives; and we would respond, "Blessed be the Lord for what Lahaina is."

N. Y. Rel. Chron.

LATE FROM THE AFRICAN COLONY.

We have been favoured, say the Editors of the Boston Recorder and Telegraph, with an introductory sheet of the "Liberia Herald," dated Monrovia, Feb. 16th. It contains a Prospectus of the paper which is to be published under that title, once in two weeks, commencing as soon as 200 subscribers shall be obtained. Price $1 per annum in advance, or $1 50 in six months. The editorial department is to be under the particular supervision of the Agent, while the business of printing will be conducted by Charles L. Force, who recently went out from this city.

Besides the prospectus, the present sheet contains an account of the arrival

of the Vine on the 7th of February; also a description of a visit made by the Agent and several of the Colonists, to Grand Colo. New Sesters, and Grand Bassa, for the inspection of the factories in possession of the Colony in that quarter. We would mention as particularly worthy of notice, what is said of the eagerness of all the Leeward Tribes except one, to receive instruction.

From the Liberia Herald of Feb. 16:

On the 17th inst, the brig Vine, Capt. Grozier, arrived at this port in 34 days from Boston, with Colonists for Liberia. We are happy to assure our American friends, that the officers and crew, the Rev. *Mr.* Sessions, and Rev. *Mr.* Holton, the missionary, and *Mr.* Force, Printer, together with all the Colonists, are in perfect health, and have been unusually protected of Heaven from the dangers of the deep, and from the attacks of disease.

They were welcomed by our citizens by the discharge of artilery, by acclamations of joy, and by crowds at the wharf, ready to conduct them to their dwellings. The Colonists have all been admitted as free citizens of Liberia, drawn their town lots and plantations, and been located temporarily in convenient houses generously offered them by our citizens till they can erect their own.

We understand that they are highly pleased with the healthiness and progress of the Colony, and, to use their own words, "feel they have now got home."

[Then follows a statement of the articles so liberally contributed for the use of the Colony by their friends in New-England.]

LUTHERAN SYNOD.

On Saturday the 20th ult. the Lutheran Clergy, composing the Synod east of the Susquehanna, arrived at this place, accompanied by their respective lay delegates, in order to attend to the concerns of the church under their jurisdiction.

On Sunday morning they assembled at Dr. Lochman's church, on which occasion, the Rev. President Muhlenberg delivered the synodical sermon.

On Monday morning, the Synod was organized, after which, they proceeded to an election of officers for the ensuing year; the result of which was, that the Rev. Henry *Muhlenberg*, D. D. was elected President, the Rev. Jacob Miller, Secretary, and the Rev. Wm. Ernst, Treasurer.

The Synod consisted of 56 members, viz 32 clergymen, and 24 lay delegates. Six candidates for admission presented themselves, were examined and accepted. Several missionaries were appointed to visit our destitute brethren in the west. There were other important matters acted upon by the Synod, which cannot be entered upon, in a notice so brief as this.

Harrisburg Chr. Mon.

EPISCOPAL CONVENTION IN VIRGINIA.

The Lynchburg Virginian gives us an account of the annual convention of the Episcopal Church in the Diocess of Virginia. The convention was unusually full. "Lynchburg has seldom been gratified with such an interesting and edifying exhibition of piety and learning." All the churches in town, Presbyterian, Methodist, and Baptist, were proffered to the Convention and accepted, and the citizens of the place, and strangers, crowded in great numbers, on each occasion that offered, to attend the public services.

During the sessions of the convention, the Right Rev. Bishop Moore consecrated to the service of Almighty God, a new and elegant church, recently erected in Lynchburg; and delivered on the occasion an appropriate and eloquent discourse. At a special

ordination held on Sunday 21st inst. the following gentlemen, *Deacons*, were admitted to the order of *Priests*, by the Bishop. Rev. John T. Brook, of Martinsburg; Rev. Mark L. Chevers, of Suffolk; Rev. John P. McGuire, of Essex county; Rev. Stephen S. Gunter, of Eastville; Rev. Robert B. Croes, of Richmond.

The ordination sermon was preached by the Rev. Wm. H. Wilmer, Rector of St. Paul's Church, Alexandria, from Job ix. 2. *How should man be just with God?*

At the same time and place, the rite of *confirmation* was administered by the Bishop to thirty-one persons.

Episcopal Mission to South America.—At the recent annual meeting of the Board of Directors of the D. and F. Miss. Soc. of the Protestant Episcopal Church in Philadelphia, a committee was appointed to ascertain a suitable place for the labours of a missionary in South America.

About $2,000 have been expended by the society the year past in aid of missions in Michigan, Missouri, and other parts of the Western States.

THEOLOGICAL SEMINARY

AT PRINCETON.

By the fourteenth annual report of the Board of Directors presented to the General Assembly at their present session, it appears that, at the date of the last report, the number of students in the Institution was *one hundred and five.*

During the winter session, *thirty five* additional students were received.

The highest number of students in the Seminary at one time through the year, has been *one hundred and eighteen.* The number still remaining in connexion with it, is *one hundred and fourteen.*

At the close of the summer session, certificates that they had completed the whole course prescribed in the Plan, were given to the following *six* young men, viz. Lewis Bond, William Brearly, Edward N. Kirk, Samuel V. Marshall, Amos Savage, and M'Knight Williamson.

The Board repeat the regret, that they have frequently had occasion to express in former reports, that so few of the students continue in the Seminary the time prescribed in the Plan to complete the full course of study, which they consider injurious to the young men and the reputation of the Seminary.

On the subject of benefactions for the assistance of necessitous students, the Professors have reported that they also have received, $1173 93.

The Professors have also reported the receipt of many articles of bedding and wearing apparel for the use of the Seminary.

Through the year the library has received an addition of 76 volumes—24 of these volumes were presented by sundry persons; and the remaining 52 were purchased.

Since the meeting of the last Assembly, two new Scholarships have been reported to the Board.

Mr. Othniel Smith, of Jamaica, Long Island, who lately deceased, bequeathed in his will the sum of $2500, to found a scholarship. The whole of this sum has already been paid to the Treasurer of the Trustees of the General Assembly. Mr Smith has in his will, vested the right of naming the student who may have the benefit of his scholarship, in the Rev. Henry R. Weed of Albany, during his life, and after his decease, in the Professors of the Seminary.

Miss H, Smith of Carmel, near Natchez, Mississippi, lately deceased, has also left in her will the sum of $3000, to endow a scholarship. This bequest the Board are informed will shortly be paid. The surviving relatives of Miss Smith request that the

the right of nominating the student, who may have the benefit of this endowment, may be vested in the Presbytery of Mississippi.

Sixteen Scholarships in all have been founded.

PATRONAGE OF EDUCATION.

The Creek Delegates recently at Washington, have, on the suggestion of the President and Secretary, of War, &c. appropriated the sum of *twenty-four thousand dollars*, from the payments lately stipulated by the U. S. for the purpose of education among themselves. The money is to be applied under the direction of the President, to the instruction of Creek youth at the Choctaw Academy, Blue Springs, Ky. under the charge of the Baptist General Convention. *Rel. Chron.*

HORRORS OF THE SLAVE TRADE.

We are informed by a ship master, who lately arrived here from Trinity, Martinique, that while he was at that port, a French slave ship arrived there in a long passage from Africa. The whole number of slaves when taken on board consisted of three hundred, but owing to shortness of provisions, and other circumstances incidental to the traffic, one hundred had died before the vessel arrived The remainder were purchased by the commandant of the port, and sent to his plantation.—Our informant saw these poor wretches on their march; they were entirely naked, and so miserably weak and poor that it was with difficulty they could walk; some of them were placed on mules; all their ribs and other bones could be counted On asking a Frenchman the cause of their frightful appearance, he received for answer with a significant gesture, "*Want, for de stomach.*" In the evening of the day of their arrival a gentleman visited the plantation, and saw a few of them seated eating sugar cane; the rest were housed, with the exception of some who were burying one of their number, and though at some distance, he heard the groans of the dying slave partly covered with earth!

N. Y. Gaz.

The petition against West India slavery from Dundee, measures sixty three feet in length, and the signatures are five columns deep.

Brit. Press.

The horrid fact was stated in the French Chamber of Deputies early in April, that *three thousand* slaves were annually thrown overboard to escape detection. *ib.*

AN ABOMINATION.

From the (Baltimore) "Genius of Universal Emancipation."

At ten o'clock on Saturday morning last, in the Court house yard, in this christian city of Baltimore, under the authority of the Orphan's court, was sold at public auction, to a southern slaver, a mother and four children, the oldest not more than six or seven years, and the youngest at the breast. The spectacle was well calculated to awaken all the sympathies of our nature. The mother, a most respectable and interesting looking woman, was in tears; and the children who were old enough to have any sense of their condition, and to know what was doing, wept with a pathos that would have melted a heart of stone. The auctioneer displayed his authority and performed his duty with a notable degree of indifference and insensibility. Some half a dozen slavers were present, and bid against each other with demoniacal avidity—they were at length knocked down to a New Orleans slaver, and before this they are no doubt on board a slave vessel on their way to the New Orleans market. The transaction took place during the session of the court, and there was of course a large crowd

of spectators, and it is but justice to them to state, that they manifested a strong indignation to the transaction; but it was done in pursuance of the laws of the State, and under the authority of a court, and what could they do? Such are the fruits of slavery, and the "tree is known by its fruit."

SABBATH SCHOOLS.

Next to the public ordinances of the Christian religion, (says the editor of the Columbian Star,) we consider Sabbath Schools as the most efficient instrument, under the Divine blessing, for promoting the morals and happiness of the community. They are the nurseries of the church of Christ, and every pastor who neglects them, overlooks an institution which may probably be the occasion, in the hand of God, of bringing more sinners to an acquaintance with the Saviour of men, than all his efforts in the pulpit or elsewhere.

From the Western Recorder.

THE LORDS' PROPERTY.

From a neighbourhood of 40 families, wishing to enjoy a preached Gospel.

Sir,—The following questions are submitted to the inspection of all your readers, with an earnest desire that they may elicit some remarks in reply.

1st. How far may Christians follow the fashionable drapery, and the bacchanalian feasting of a sensual nature, before they save any thing which they can call 'the Lord's property,' which they wish to devote to moral and religious improvement?

2d. Can a superficial observer see the difference between christians and other men, in the present age, in their use or abuse of this world?

3d. If 40 families are unable to support a minister of $400 salary,—and find no inconvenience in spending at least $10 in each family, for things in no wise necessary for health or conveniences, but merely to keep themselves in fashion, or to be prepared to give and receive visits, &c. in which feelings of rivalship are indulged, and pride pampered,—how does it appear that they prefer spiritual food and raiment to the gratifications of sense?

WEST WOODSMAN.

GOOD ADVICE.

The last Dover Gazette says that one of the reverend gentlemen of that town, in the course of a Fast-day sermon, gave the following excellent piece of advice:—"If," said the preacher, "the young gentlemen were more frequently to mingle with the virtuous young ladies of the town, instead of hovering around grog shops and gaming tables, it would, in time, have a beneficial tendency in weaning them from many of their vicious practices, and thereby render them more respectable members of society."

MALABAR MAXIMS.

The following moral maxims of the Malabars are given in a native work: "Spend no day without offering prayers to God; Have nothing to do with witch-craft; Go not where you have no invitation; Ridicule not the absent; Shew not your back to the enemy; Contend not with the poor; Abuse not any without a cause; Criticise not the faults of others; Satarize not a virtuous woman; Contemn not the divinely inspired sages: Treat not the learned contemptuously: Carry no tales of detraction; Become not security for another; Have no intercourse with gamblers; Reside not where there is no temple; Utter not a lie, though death be near you; Never regard your enemy as a friend; Associate not with mountebanks; Second not a new custom; Travel not by a solitary route."

For the Western Luminary

HYMN.

Eternal sovreign of the sky,
Who did our beings give,
Let all unto thy cross draw nigh
Who will for Jesus live.

In all our ways, thy hand we see
Protects our feeble clay;
Salvation and all glory be
Ascribed to God alway.

Amidst th' alarms of death and Hell,
Thy grace our souls can cheer;
But we must in thy presence dwell,
And know that thou art near.

Embrace us in thine arms of love,
And safely keep us there,
Till we are called to heaven above,
Our final doom to hear.

How vain are all things here below,
Our life with all its toys:
But the bright world to which we go
Hath everlasting joys.

Rise, O! my soul, and, shouting, soar
Towards the blissful goal,
Your Lord and Master to adore
While endless ages roll.

Awhile of sorrow, grief, and pain,
And then to Heaven we'll go;
New joys we all shall then obtain,
Which will our hearts o'erflow.

We'll soar and shout and reign and rest,
With angels round the throne;
With God in Christ forever blest,
Our joys will all be one. H W H.

ISAAC B. DESHA

Was again brought to the Bar of the Harrison Circuit Court last week; and an effort to procure a jury to try him, proved ineffectual, the whole pannel have formed or expressed an opinion on the case

Mr. Elisbon Ball, one of the principal witnesses against Desha, was drowned in the North Fork of Licking on the 9th inst.

TO THE PATRONS AND FRIENDS OF THE WESTERN LUMINARY.

In answer to the question very frequently asked—*Will the Western Luminary be discontinued after the expiration of the second year?*—The Editor now gives notice, that it is his intention, should Providence spare his life, to continue the publication another year. He has come to this determination in consequence of the additional number of subscribers recently received, and the assurance of friends that many more will be obtained whenever it is known that the publication will certainly go on. The paper will be enlarged, so as to contain nearly one-third more matter than it does at present, in an equally if not more convenient form for preservation and binding. While this alteration will be attended with a very considerable increase of labour and expense on the part of the editor, no advance will be made in the terms of subscription. The next volume will commence with the first Wednesday in July and it is desirable that the names of new subscribers be sent in previous to that time.

CONDITIONS.

The Western Luminary will be published in weekly numbers, of eight large quarto pages each, (making 416 pages in a year,) of good paper and type, at two dollars per annum, in specie, if paid within the first six months—two dollars and fifty cents, if paid with the last six months—or three dollars if not paid within the year. Persons procuring subscribers, and becoming responsible for them, will be allowed ten per cent. on all monies collected, together with one copy gratis to those who procure ten subscribers.

THOMAS T. SKILLMAN.

CONTENTS OF No. 51.

American Sunday School Union,	801
Horrible Suttee,	803
Extravagance in Dress,	804
A Holy Life,	*ib.*
Effectual Conversion,	805
Take no thought for to-morrow,	*ib.*
Punctuality,	806
Portrait of Pleasure.	*ib.*
Happiness,	*ib.*
The Worm,	*ib.*
Rural Taste,	807
Address to Gospel Ministers,	808
Otaheite,	810
Lahaina,	811
Late from the African Colony,	*ib.*
Lutheran Synod,	812
Episcopal Convention,	*ib.*
Episcopal Mission to South America,	813
Theological Seminary at Princeton,	*ib.*
Patronage of Education by the Indians,	814
Horrors of the Slave Trade,	*ib.*
An Abomination,	*ib.*
Sabbath Schools,	815
The Lord's Property,	*ib.*
Good Advice,	*ib.*
Malabar Maxims,	*ib.*
Poetry,	816
Isaac D. Desha,	*ib.*